



AMERIKA



ESPERANTISTO



M. MASCOVIAN

35

5

March, 1926

	Page
Tom, Dick and Harry	1
News and Notes from the Central Office	5
For the Beginner	8
The Krestomatio Class	12
Fondo de Biblioteko Porpropaganda	16

KORESPONDANTOJ

Finnlando: Erkki S. Turunen. Litovujo: Pulgis Lemaitis.

AMERIKA ESPERANTISTO

OFFICIAL ORGAN OF
THE ESPERANTO ASSOCIATION of NORTH AMERICA, Inc.

a propaganda organization for the furtherance of the study and use of the
International Auxiliary Language, Esperanto.

Yearly Memberships: Regular \$1.00; Contributing \$3.00; Sustaining \$10.00; Life Members \$100.

HERBERT M. SCOTT, Editor

CLUB DIRECTORY

This department is conducted solely for the benefit of our organized groups throughout the country. It furnishes a means of keeping in close touch with the work in other cities, for the exchange of ideas and helpful suggestions, and for the formation of valuable friendships in a united field of endeavor.

BERKELEY, CALIF.

Berkeleya Esperanta Rondo.—Vinton Smith, Secy., 420 Elwood St., Oakland, Calif.

OAKLAND, CALIF.

Oakland Esperanta Rondo.—L. D. Stockton, Secretary, 420 15th St.

SAN FRANCISCO, CALIF.

Esperanto Association of California, Inc.—Rooms 309-311 de Young Building, San Francisco. Miss L. J. Marshall, Sec.

MONTREAL, CANADA.

Montreal Esperanto Association: Meets each Monday evening at 8 in Room 25, 747 St. Catherine St., West, Sek. G. E. Warner.

OKLAHOMA CITY, OKLA.

La Oklahoma Esperantista Societo kunvenas dimanĉe kun Arto kaj Scienco Klubo, 2501 W. Ave. "G", RR6, Box 156, Oklahoma, Okla. C. R. D. S. Oakford, Prez.

WASHINGTON, D. C.

Kolumbia Esperanto-Asocio, third Thursday October to May; Kabea Klubo, other Thursdays throughout the year, at 8 P. M. Class, Thursday, at 7.30. All at 1918 Sunderland Place.

CHICAGO, ILLS.

La Gradata Esperanto-Societo, Dvorak Park.—Jaroslav Sobehrad, Secretary, 5625 23rd Rd., Cicero, Ill.

La Esperanto Oficejo, 1669 Blue Island Ave.—Kunvenas 2an kaj 4an sab. ĉiumonate.

ROCKFORD, ILLS.

Scandinavian Esperanto Institute, 419 7th St.

BOSTON, MASS.

Boston Esperanto Society, 507 Pierce Bldg., Copley Sq.—Meets Tuesdays, 7 P. M. Miss M. Butman, Secretary.

WORCESTER, MASS.

Worcester County Esperanto Society.—Business Institute, every Friday, 8 P. M.

BALTIMORE, MD.

La Baltimore, Md., Esperanta Rondeto meets 1st and 3rd Wednesday evenings in month at Md. Academy of Sciences.

DETROIT, MICH.

Detroit Esperanto Office, 2916 East Grand Blvd.—Open daily. Library at disposal of everybody daily, 7 A. M.-9 P. M., except Tues. and Fri. Classes meet Tues. and Fri., 8.10 P. M.

La Pola Esperanto Asocio, 1507 E. Canfield Ave.—B. Lendo, Sek., 3596 29th St.

Groups are listed for 12 issues of the magazine, at a cost of only 25 cents for the two-line insertion. Extra lines are 10 cents each additional. The heading,—name of city or town—is inserted free. This matter warrants the immediate attention of every club secretary.
Group Charter—\$1.00.

NEW YORK CITY, N. Y.

The New York Esperanto Society.—Miss L. E. Stoeppler, Sec., 63 West 94th St. The Barĉo, or Esperanto Supper, is held on the first Saturday of each month, 6.45 P. M. at Hotel Endicott, 81st St. and Columbus Ave.

WEEHAWKEN, N. J.

Hudson County Esperanto Society, Box 32, Weehawken, N. J. Headquarters: Room 307 Dispatch Building, Union Hill, N. J. Meetings: The second Tuesday of month. Secretary: Mr. O'Brien, 6 Hageman Place, West New York, N. J. Literatura Klaso, under direction of J. J. Sussmuth, every Tuesday except second, Room 307 Dispatch Building, Union Hill, N. J.

CLEVELAND, OHIO.

The Cleveland Esperanto Society, 9010 Detroit Ave., every Tuesday, 7.30 P. M. S. Kozminski, Sek., 3406 Meyer Ave.

TORONTO, CANADA.

The Toronto Esperanto Society, which has recently suspended its meetings, is being re-organized.

All interested are invited to communicate with the Acting Secretary, Sro. D. W. M. Jenkins, 514 Jarvis Street, Toronto.

PHILADELPHIA, PA.

Philadelphia Esperanto Society, Henry W. Hetzel, Sec'y. West Phila. High School for Boys. Monthly meeting for business every fourth Friday at Y. W. C. A., 18th and Arch Sts., 8.15 P. M. Social and class meetings on same hour and place on other Fridays. Centra Loka Oficejo, 133 N. 13th St. (Librovendejo de Peter Reilly, Vic-Delegito de U. E. A.)

Rondeto de Litovaj Esperantistoj, 2833 Livingston St.

PITTSBURGH, PA.

Esperanto Sec., Academy of Science and Art.—J. D. Hailman, Sec., 310 S. Lang Ave. Fridays, 8 P. M.

MILWAUKEE, WISC.

Hesperus Esperantists.—S-ino B. H. Kerner, Sek., 629 Summit Ave., 3rd Tuesdays, 8 P. M.

ST. PETERSBURG, FLORIDA.

Amikeco Rondo meets Tuesdays 4.00 P. M., Fridays 8.00 P. M. E. E. Owen-Flint, Sec. 211 7th Ave. North.

TOPEKA, KANSAS Esperanto Association. Prez. Capt. Geo. P. Morehouse. Sek-iino, S-ino Lida R. Hardy, 1731 Lane St. Kores-Sek-iino, F-ino Leone Newell, 635 Watson St.

Amerika Esperantisto

ORGANO
de la

ESPERANTA ASOCIO DE NORDA AMERIKO

507 Pierce Bldg., Copley Square
Boston 17, Mass., U. S. A.

ONE DOLLAR A YEAR

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March, 1926.

No. 5.

TOM, DICK AND HARRY

That's us! We stand apart from the commercial world addressed in our December message, and do not need Esperanto for business purposes. Editorially we happen to be a music teacher. You folks may be barbers, bricklayers, doctors (horse or human), undertakers—just plain American wage earners whose field of vocation cannot normally stretch beyond the locality in which you live. We don't need Esperanto to help us earn a living. Is there any other kind of value in it for us, or are we, non-commercial Esperantists, just a bunch of faddists and cranks with a Jew-born dog Latin for domestic prattle or an international cipher for the translation of cross word puzzles? Is it seriously worth while to learn Esperanto if you can't use it in your business?

We believe this last question can be most simply answered by a process of elimination. Let us take a glance at the kind of people for whom Esperanto can obviously have no appeal, and see if you want to stack up with them. On our Southern mountains there is a species of small farmer who tills a patch of ground in front of his cabin, designates his name by mark, goes to bed with the chickens, ekes out his income, peradventure, by surreptitious alcoholic manufacture, and is denominated by his colored neighbors "poor white trash." He does not need Esperanto. Neither do his said colored neighbors. In the far West there are still to be found communities of red aboriginal stock who affect paint and feathers, live in wigwams, and resort with their bodily ills to the "medicine man." Take them soap and the gospel, not Esperanto. The halls of Congress too often echo with the rant of those who are doing their level worst to "Chinify" (as T. R. called it) this land of ours

and exclude her from the great organized Council of the World. To such, whatever their learning, power or pelf, Esperanto, we are proud to say, can have no appeal. In a sentence: if you do not aspire to writing your own signature, are restricted to daily work of the dray horse order, or consider all foreign-speakers as beneath you notice and anathema,—if your life interests do not pass beyond your native race and soil, then there is but one nation on this desert globe, and “international language” must be for you a phrase without meaning.

If, on the other hand, you have the slightest interest in anything or anybody outside the English-speaking countries, then Esperanto is the most direct step toward the gratification and cultivation of that interest. Do you read the foreign news in your daily paper? Then you have quite enough foreign interest to warrant your learning Esperanto. For by learning Esperanto you can obtain at first hand what the daily papers bring you rehashed and often garbled. Keeping in touch with the Esperanto press is a liberal education in itself. At small cost you may subscribe to one or more magazines in various countries that you may be particularly interested in, and you will get the viewpoint and public opinion of those countries from the pen of natives. Or if you prefer the broad, world outlook, take a journal such as “*Esperanto*,” of Geneva, or the German semi-weekly “*Heroldo de Esperanto*,” or “*Literaturo*,” published in Hungary. These last magazines, with others like them, have their correspondents all over the world, each one of whom is not only a native of the country for which he writes, but has the “personal touch” which our sensation-monging national press syndicates lack.

If ever you should take the notion to get closer still to the thought and heart of any particular foreign country or countries all you have to do is to obtain your own private correspondent in that country or those countries. This is best done by joining the Universal Esperanto Association, the hub organization for the practical application of International. The dues including the official organ are \$2.50 a year. You receive a Yearbook, listing about 1,300 “delegates” in 59 countries. These delegates are the nuclei of the Esperanto organization of their respective localities. They are pledged to answer all requests for information (with two reasonable exceptions), provided postage is enclosed. Any point with respect to the life and events in any of these countries which you may desire to investigate in detail at first hand you have the opportunity to pursue with the aid of the “delegate” system of U. E. A. And this is saying nothing of the hosts of “unofficial” correspondents on almost any conceivable subject who advertise themselves in the columns of the general Esperanto press.

The 18th Universal Congress of Esperanto

at Edinburgh — July 31st to August 7th, 1926

The direct best way to go
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are second to none as to equipment, accommodations, comfort and service and they offer to members of Esperanto groups planning to attend the Congress, the logical and most attractive travel opportunity.

Glasgow is within less than one

hour's ride of Edinburgh, which center is an ideal starting point for touring Scotland either before or after the Convention.

The s.s. Tuscania leaves New York — July 17th reaching Glasgow some days ahead of the opening of the Congress.

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Edinburgh.

Then consider the book literature of the international language. Surely here lies the foundation of the **Weltliteratur** forecast by Goethe. Casting loose from the Anglo-Saxon viewpoint—cherishable with limitations—we enter upon a fresh, vast and glorious field, coterminous only with “the ends of the earth!” In Zamenhof’s translation of the Old Testament we get a straight Jewish light on the original, undeflected by the Christian connotations inseparable from English phraseology. Taste great foreign classics in crystalline rendering; such as Moliere’s “George Dandin,” Gogol’s “The Inspector,” Schiller’s “The Robbers” or Goethe’s “Iphigenia in Tauris,” Eliza Orzeszko’s “Martha,” Prus’s “The Pharaoh.” Read the great Hungarian epic, “The Tragedy of Man,” by Madach; or Baroness von Suttner’s masterpiece, “Down with War!” or the tender Belgian lyric drama, “Kaatja”; or Pastor Charles Wagner’s “Be a Man!” or the Japanese epistolary novel, “The Declaration.” Nor need we confine ourselves to translations; for gifted writers are more and more using Esperanto for original production, thus attaining at one step an international audience. The lyric drama “Ginevra” (Guinevere), by the Swiss, Edmond Privat, treats a phase of the Arthurian legend with a unique simplicity and charm. In “Idoj de Orfeo” (Children of Orpheus), by the Dutchman, H. J. Bulthuis, are combined the naivete of Robinson Crusoe and the realism of Thackeray. The pseudonymous “Pro kio?” (Why?) is one of the most fascinating detective tales we have ever read. Jean Forge’s “Abismoj” (Abysses) and “Saltego trans Jarmiloj” (A Flying Leap thru Milleniums) transport us to the realms of the wild and weird. H. A. Luyken’s masterpieces, on the other hand, “Stranga heredaĵo” (a Strange Inheritance) and “Pro Iŝtar” (for Astarte’s Sake), reach the loftiest heights of Christian sanity.

Is Esperanto worth while for Tom, Dick and Harry, who are not in a position to make money out of it, and are seldom likely to meet a foreign Esperantist face to face? It is if you want to get out of the Anglo-Saxon rut and mount to a world perspective. To the commercial value of International add its culture value. This last is its appeal to the average normal American.

DEZIRAS KORESPONDI

S-ro Clymans, instruisto, Kloosterstr. 54, Eeckeren (Antverpeno), Belgio.
PK.

S-ro Josef Lavicka, Pardubice, Ĉeĥoslovakio. PI. L.

S-ro Luigi Topi, Via F Bandiera 1, Spezia, Italio, PI. L.

S-ro F. Curto Baste, 36 Xifre Str., Barcelona. Hispanio. PI.

F-ino Lussi Valkovskaja, Socialistiĉeskaja 198, Bobruisk Min. gub. Ruslando.

S-ro Ernst Parthum, Friedhosstrasso 24, Hohenstein-Erbsa, Germanio.

NEWS AND NOTES FROM THE CENTRAL OFFICE

Michigan:

Esperanto is very much in evidence in Flint.

Last July Saul Jaffe came to the Cleveland Congress as a delegate from his Chamber of Commerce. He visited the Cleveland Chamber with his credentials, and one day at luncheon gave a talk about Esperanto. All through the Congress session he was a good listener, and now Flint is listening to him. Here are a few items of his activities. A regular class begun in November which has had from thirty to fifty members. The Flint Daily Journal has a daily lesson in Esperanto, and several times a week prints informing articles about Esperanto. The Flint Chamber of Commerce has joined U. E. A., and has invited the new Flint Esperanto Club to use one of its rooms for headquarters. In several of the local public schools the teachers request the children to clip the Esperanto lessons from the newspapers for use in discussion in the classes, and some papers have already been written on the subject. One of the orations at a recent Oratorical Contest in the High School was on Esperanto. Favorable consideration is being given to the introduction of Esperanto into the High School curriculum. There are other plans to be worked out. Mr. Jaffe is at present giving free instruction, because, according to his philosophy it shows sincerity of purpose and Esperanto must prove its usefulness to those who as yet know little about it. Membership in the Flint Esperanto Club will include membership in E. A. N. A. and U. E. A.

A campaign is being started to interest the students of the Michigan State University (Ann Arbor) in Esperanto by Dr. F. S. Onderdonk, who will appreciate any assistance from *sami-deanoj*.

Ohio—Cleveland.

The Esperanto Program scheduled for Jan. 24, at 10.15 P. M. was cancelled on account of the death of the President of the Goodyear Tire Company a few days previous. Fortunately, however, with only a few hours' notice, permission was given to transfer to WTAM, the Willard Storage Battery Station, where Stanley Kozminski gave his talk, the musical numbers being omitted. This talk came immediately after the relay of the Damrosch Symphony from WEAFF and Mr. Damrosch had given greetings to Europe in four languages (English, German, French and Italian)! It was an unusual and unexpected demonstration of the value of an international auxiliary language. Over forty letters have been received from listeners, coming from California, Texas, Florida, Maine, Vermont, Minnesota, etc.

Minnesota—Minneapolis-St. Paul.

Reports have not yet been received from the WCCO program on Feb. 12th, except that Cleveland samideanoj enjoyed it greatly. Dr. Alfred Koenig, President of the Inter-Racial Service Council, is teaching a class at the Y. M. C. A. limited by the size of the room at present to 20. A small fee is charged and there is to be a dinner at the end of the course.

California:

About 50 members of the Esperanto Assn. of California met on Dec. 12 in memory of Zamenhof at the home of President Ames, who spoke eloquently in Esperanto on "La Vivo de Zamenhof." Among others who assisted in the program was Capt. F. Postnikov with personal recollections of La Majstro.

The Berkeley Rondo meets Saturday evenings. A half hour each is given to a course for beginners and subjects of general interest, followed with reading from an Esperanto classic. The Secretary, Mrs. Mills has recently written many articles which have been accepted by the local press.

New York:

A class in Esperanto is being taught by J. D. Sayers for the recently organized Peace and Progress League which meets at the Majestic Hotel. Another group is being taught by Mrs. Sayers.

Massachusetts:

On January 14th, before members of the Arlington "Searchlight Club" at the home of its President, Mrs. A. W. Lawson, Dr. Kenji Ossaka gave an address about the language barriers in the world and spoke of the great value of Esperanto. This was followed by an Esperanto address which was translated by Mr. N. W. Frost, vice-president of the Boston Esperanto Society, who also described the display of Esperanto literature. Miss Butman, Secretary of the Boston Society gave a brief account of Esperanto, past and present.

The January Barco of the Boston Society was in especial honor of Dr. Ossaka just as he was leaving for a trip through Usono. He gave an eloquent address in Esperanto which was translated for the guests not familiar with Esperanto. Japanese flags together with the Stars and Stripes were in evidence. At the close of the talk a beautiful cake was presented to Dr. Ossaka, with *Gis la Revido* in green letters on the white icing, and was enjoyed by all.

Mr. E. S. Payson, Hon. Pres. E. A. N. A. was the host at a small dinner at the Engineers' Club January 26th, when Ex-President Bardorf of Montreal was in Boston, with Drs. Lowell and Ossaka also as guests. Following the dinner Mr. Bardorf

visited the Boston Society whose members had the rare pleasure of listening to his beautiful Esperanto.

Professor Pierre Bovet, whose coming was announced last month, spent a few very busy days in Boston, arriving the day of the heavy snow-storm. As the notice of his coming was short, no public meeting could be arranged. He spoke informally, however, to the Esperanto classes now studying at Boston University, College of Business Administration, and State University Extension class. He told of the Esperanto movement on the continent and gave vivid illustrations of the need of an international means of communication among nations. As the groups are studying Esperanto this year for the first time, the talk was in English, and the members were indeed fortunate to have the privilege of listening to this distinguished leader from Geneva.

URGENT REQUEST

If you are a subscriber to Amerika Esperantisto but not a member of E. A. N. A. will you not send \$1.00 for membership for the current year, to assist in carrying on the ever increasing work of the Central Office.

If you have not yet responded to the recent call for subscriptions to the Guarantee Fund and can do so, please do not delay. Until the \$1000.00 minimum is reached we cannot make a call on this fund, although a few who have subscribed have already made payment on same.

EDINBURGH CONGRESS

On page 3 will be found an announcement of a sailing for Glasgow, giving some days in Scotland before the opening of the Edinburgh Congress.

It is probable that there will be quite a group attending this Congress from USONO, and we urgently request that any who are planning to go send their names to this office with the date of sailing, name of S.S., etc. By so doing each one will be notified on arrival of all the others, and arrangements will be made for the group to meet during the session.

NOVA ESPERANTISTA ENTREPRENO

There has just been founded in London "The Esperanto Institute Ltd." to forward the progress of Esperanto by its practical application and use. The Directors are: S-roj H. Boll, Charles H. Edmonds, F. L. Jones, F. R. Shelton, G. T. Smith, and F. E. Wadham, all well-known names throughout the Esperanto world.

The Company will act as an agency for advertising, travel, and books, and also for Gramophone Discs "Linguaphone."

Further details follow:—

ESPERANTAJ GRAMOFONDISKOJ "LINGUAPHONE"

1. **Serio Literatura kaj Oratora.**

Kvin diskaj du-flankaj kun enhavo el la
PAROLADOJ, PROZO, KAJ POEZIO
de
D-RO L. L. ZAMENHOF kaj
D-RO EDMOND PRIVAT

Kun ĉiu diskaro estas sendata foliaro kun la presita teksto de la paroladoj, poemoj k.t.p.

2. **Serio Instrua.**

Dek kvin du-flankaj diskaj. Prezantas kompletan kurson de Esperanto en tridek lecionoj. Ĉiu leciono konsistas el serio de praktikaj frazoj pri iu sfero de la ĉiutaga vivo kaj specimena interparolo pri la sama temo. Belega lernolibro akompanas ĉiun diskaron. En ĝi troviĝas apud la teksto de la lecionoj, tridek bildoj kun responda enhavo kaj seslingva vortaro. La lernolibro estas aparte havebla, kiel ankaŭ pli grandaj bildoj por uzado ĉe kursoj.

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ATENTU ALILINGVULOJ!

En ĉiu lando neanglalingva ni ĝoje akceptus regulajn korespondantojn, kiuj sendus al ni freŝajn artikolojn kaj novaĵojn ĉiumonate. De tiuj, dum fidela deĵorado, ni presus la nomojn sur la fronto de nia gazeto, kaj sendus al ili po du konstantaj abonoj, kaj ekstraj numeroj (laŭ peto) por propagando.

FOR THE BEGINNER

Note.—The following selection, taken from Dr. Zamenhof's Ekzerco, is intended as the basis of a word-building exercise. The elements of each word in the text are set apart by hyphens, and having read the selection it is our task to see how many new words we can form for ourselves with just those elements.

LA FE-IN-O

Unu vidv-in-o hav-is du fil-in-o-j-n. La pli mal-jun-a est-is tiel simil-a al la patr-in-o per si-a karakter-o kaj vizaĝ-o, ke ĉiu, kiu ŝi-n vid-is, pov-is pens-i, ke li vid-as la patr-in-o-n;

ili ambaŭ est-is tiel mal-agrabl-a-j kaj tiel fier-a-j, ke oni ne pov-is viv-i kun ili. La pli jun-a fil-in-o, kiu est-is la plen-a portret-o de si-a patr-o laŭ si-a bon-ec-o kaj honest-ec-o, est-is krom tio unu el la plej bel-a-j knab-in-o-j, kiu-j-n oni pov-is trov-i.

Ĉar ĉiu am-as ordinar-e person-o-n, kiu est-as simil-a al li, tial tiu ĉi patr-in-o varm-eg-e am-is si-an pli mal-jun-a-n fil-in-o-n, kaj en tiu sam-a temp-o ŝi hav-is terur-a-n mal-am-o-n kontraŭ la pli jun-a. Ŝi dev-ig-is ŝi-n manĝ-i en la kuir-ej-o kaj labor-ad-i sen-ĉes-e. Inter ali-a-j afer-o-j tiu ĉi mal-feliĉ-a infan-o dev-is du foj-o-j-n en ĉiu tag-o ir-i ĉerp-i akv-o-n en tre mal-proksim-a lok-o kaj al-port-i dom-o-n plen-a-n grand-a-n kruĉ-o-n.

En unu tag-o, kiam ŝi est-is apud tiu font-o, ven-is al ŝi mal-riĉ-a vir-in-o, kiu pet-is ŝi-n, ke ŝi don-u al ŝi trink-i. "Tre volont-e, mi-a bon-a," dir-is la bel-a knab-in-o. Kaj ŝi tuj lav-is si-a-n kruĉ-o-n kaj ĉerp-is akv-o-n en la plej pur-a lok-o de la font-o kaj al-port-is al la vir-in-o, ĉiam sub-ten-ant-e la kruĉ-o-n, por ke la vir-in-o pov-u trink-i pli oportun-e. Kiam la bon-a vir-in-o trankvil-ig-is si-an soif-o-n, ŝi dir-is al la knab-in-o: "Vi est-as tiel bel-a, tiel bon-a kaj tiel honest-a, ke mi dev-as far-i al vi donac-o-n" (ĉar tio est-is fe-in-o, kiu pren-is sur si-n la form-o-n de mal-riĉ-a vilaĝ-a vir-in-o, por vid-i kiel grand-a est-os la ĝentil-ec-o de tiu ĉi knab-in-o). "Mi far-as al vi donac-o-n," daŭr-ig-is la fe-in-o, "ke ĉe ĉiu vort-o, kiu-n vi dir-os, el vi-a buŝ-o el-ir-os aŭ flor-o aŭ mult-e-kost-a ŝton-o."

Kiam tiu ĉi bel-a knab-in-o ven-is dom-e-n, ŝi-a patr-in-o insult-is ŝi-n, kial ŝi re-ven-is tiel mal-fru-e de la font-o. "Pardon-u al mi, patr-in-o," dir-is la mal-feliĉ-a knab-in-o, "ke mi rest-is tiel long-e." Kaj kiam ŝi parol-is tiu-j-n ĉi vort-o-j-n, el-salt-is el ŝi-a buŝ-o tri roz-o-j, tri perl-o-j kaj tri grand-a-j diamant-o-j. "Kio-n mi vid-as!" dir-is ŝi-a patr-in-o kun grand-eg-a mir-o. "Ŝajn-as al mi, ke el ŝi-a buŝ-o el-salt-as perl-o-i kaj diamant-o-j! De kio tio ĉi ven-as, mi-a fil-in-o?" (Tio ĉi est-is la unu-a foj-o, ke ŝi nom-is ŝi-n si-a fil-in-o). La mal-feliĉ-a infan-o rakont-is al ŝi naiv-e ĉio-n, kio okaz-is al ŝi, kaj, dum ŝi parol-is, el-fal-is el ŝi-a buŝ-o mult-eg-o da diamant-o-j. "Se est-as tiel," dir-is la patr-in-o, mi dev-as send-i mi-a-n fil-in-on. Mari-nj-o, rigard-u, kio el-ir-as el la buŝ-o de via frat-in-o, kiam ŝi parol-as; ĉu ne est-us al vi agrabl-e hav-i tia-n sam-a-n kapabl-o-n? Vi dev-as nur ir-i al la font-o ĉerp-i akv-o-n: kaj kiam mal-riĉ-a vir-in-o pet-os de vi trink-i, vi don-os ĝi-n al ŝi ĝentil-e."

"Est-us tre bel-e," respond-is la fil-in-o mal-ĝentil-e, "ke mi ir-u al la font-o!" "Mi vol-as, ke vi tie-n ir-u," dir-is la patr-in-o, "kaj ir-u tuj!" La fil-in-o ir-is, sed ĉiam murmur-ant-e. Ŝi pren-is la plej bel-a-n arĝent-a-n vaz-o-n, kiu est-is en la loĝ-ej-o.

Apenaŭ ŝi ven-is al la font-o, ŝi vid-is unu sinjor-in-o-n, tre riĉ-e vest-it-a-n, kiu el-ir-is el la arb-ar-o kaj pet-is de ŝi trink-i (tio est-is tiu sam-a fe-in-o, kiu pren-is sur si-n la form-o-n kaj la vest-o-j-n de princ-in-o, por vid-i, kiel grand-a est-os la mal-bon-ec-o de tiu ĉi knab-in-o). Ĉu mi ven-is tie-n ĉi," dir-is al ŝi la mal-ĝentil-a kaj fier-a knab-in-o, "por don-i al vi trink-i? Cert-e, mi al-port-is arĝent-a-n vaz-o-n por tio, por don-i trink-i al tiu ĉi sinjor-in-o! Mi-a opini-o est-as: pren-u mem akv-o-n, se vi vol-as trink-i." "Vi tut-e ne est-as ĝentil-a," dir-is la fe-in-o sen koler-o. "Bon-e, ĉar vi est-as tiel serv-em-a, mi far-as al vi donac-o-n, ke ĉe ĉiu vort-o, kiu-n vi parol-os, el-ir-os el vi-a buŝ-o aŭ serpent-o aŭ ran-o."

Apenaŭ ŝi-a patr-in-o ŝi-n rimark-is, ŝi kri-is al ŝi: "Nu, mi-a fil-in-o?" "Jes, patr-in-o," respond-is al ŝi la mal-ĝentil-ul-in-o, el-ĵet-ant-e unu serpent-o-n kaj unu ran-o-n. "Ho, ĉiel-o!" ek-kri-is la patr-in-o, "kio-n mi vid-as? Ŝia frat-in-o en ĉio est-as kulp-a; mi pag-os al ŝi por tio ĉi!" Kaj ŝi tuj kur-is bat-i ŝi-n. La mal-feliĉ-a infan-o for-kur-is kaj kaŝ-is si-n en la plej proksim-a arb-ar-o. La fil-o de la reĝ-o, kiu re-ven-is de ĉas-o, ŝi-n renkont-is; kaj, vid-ant-e, ke ŝi est-as tiel bel-a, li demand-is ŝi-n, kio-n ŝi far-as tie ĉi tute sol-a kaj pro kio ŝi plor-as. "Ho ve, sinjor-o, mi-a patr-in-o for-pel-is mi-n el la dom-o."

La reĝ-id-o, kiu vid-is, ke el ŝi-a buŝ-o el-ir-is kelke da perl-o-j kaj kelke da diamant-o-j, pet-is ŝi-n, ke ŝi dir-u al li, de kie tio ĉi ven-as. Ŝi rakont-is al li si-a-n tut-a-n aventur-o-n. La reĝ-id-o konsider-is, ke tia kapabl-o hav-as pli grand-a-n ind-o-n, ol ĉio, kio-n oni pov-us don-i dot-e al ali-a fraŭl-in-o, for-konduk-is ŝi-n al la palac-o de si-a patr-o, la reĝ-o, kie li edz-iĝ-is je ŝi. Sed pri ŝi-a frat-in-o ni pov-as dir-i, ke ŝi far-iĝ-is tiel mal-am-ind-a, ke ŝi-a propr-a patr-in-o ŝi-n for-pel-is de si; kaj la mal-feliĉ-a knab-in-o, mult-e kur-int-e kaj trov-int-e neniu-n, kiu vol-us ŝi-n akcept-i, baldaŭ mort-is en angul-o de arb-ar-o.

Word-Building Exercise

In the above selection there are 239 elements (209 word-roots proper, 14 suffixes, 3 prefixes and 13 grammatical endings). Our object is to recombine these and see how many new words we can get. This, we may add, is an exercise which may be performed only in Esperanto, and in no other language, and is due to its agglutinative structure.

1. With the noun ending, -o, and the other elements in our selection (one for each word) build the Esperanto equivalent of the following English nouns:

Example: with unu, one, and -o, we get unuo, a unit.

(N. B.: the Esp. suffixes and prefixes may be used alone, simply adding the grammatical endings.)

A widower, a female, a couple, a sight, ability, a thought,

life, boy, a find, love, heat, terror, a duty, a meal, work, house, a man (male), a request, a statement, a deed, a fay (male fairy), village, cost, insult, forgiveness, a jump, aspect, a name, a story, an event, a fall, a look, an answer, will, a murmur, silver, a gentleman, a tree, an array, a service, a throw, a cry, fault, payment, a blow, a meeting, a question, offspring, a consideration, a dower, a bachelor, husband, brother, acceptance, death.

2. With the adjective ending, **-a**, and the other elements (one for each word) build the Esperanto word for the following ideas:

Example: with **unu**, one, and **-a**, we get **unua**, first.

Widowed, female, second, filial, additional, paternal, lively, their, loving, ordinary, personal, his, warm, opposite (contrary), childish, aquatic, local, domestic, adjacent, immediate, lower, convenient, calm, thirsty, floral, much, stone (of stone), insulting, early, long, apparent, capable, angry, verbal, affirmative, negative, celestial, clandestine, whole, worthy, unmarried, palatial, married, royal, angular, arboreal.

3. With the verb-infinitive ending, **-i**, and the other elements (one for each word) make the Esperanto for the following ideas:

Example: with **simil-**, like, and **-i**, we get **simili**, to resemble.

(N. B.: an Eng. phrase joined by hyphens is to be rendered by a single Esp. word.) E. g. **per-i**, to-act-as-between.

To-beget, to-be-puffed-up, to-terrify, to-oppose, to-cook, to-cease, to-water, to-place, to-adjoin, to-carry, to-hold, to-donate, to-last, to-cost, to-dwell, to-dress, to-form, to-believe (have-the-opinion), to-be-angry, to-serve, to-meander (wind like a serpent), to-hunt (game), to-be-capable-of, to-be-worthy-of, to-endow.

4. Having the feminine suffix, **-in-**, form the word for "queen."

5. Given the prefix of "contraries," **mal-**, and the other elements (one for each word), form the Esperanto word for the following ideas:

Examples: with **hav-**, have, and **mal-**, we get **malhavi**, to-be-in-want-of; with **pli**, more, and **mal-**, we get **malpli**, less.

To-be-conspicuous-by-its-absence, unlike, to-be-blind-to, humble, dead, empty, dishonest, ugly, to-hate, cold, different, to-disgorge (food), to-loaf, small, dirty, inconvenient, uneasy, to-undo, little (not much), short, to-disclose, unworthy, someone-else's, to-reject.

6. Given the abstract suffix, **-ec-**, and the other elements, give the Esperanto for the following abstract nouns:

Example: with **unu**, one, and **-ec-**, we get **unueco**, unity.

Widowhood, sonship, youth, similarity, paternity, pleasantness, pride, fulness, beauty, boyhood, girlhood, personality,

childhood, proximity, location, largeness, smallness, wealth, poverty, manhood, womanhood, purity, filthiness, convenience, calmness, length, naivete, certainty, guilt, royalty, entirety, solitude, marriage (state of), maidenhood (unmarried state).

7. Given the intensive suffix, **-eg-**, and the other elements, form the Esperanto equivalent for the following ideas:

Example: with **varm-**, warm, and **-eg-**, we get **varmega**, hot.

"Old-as-the-hills," "like-as-two-peas," charming, unsufferably-proud, to-live-intensely, brimming (full and overflowing), excellent, scrupulously-honest, superb, to-adore, personage, terrific, just-out-of-the-shell, to-devour, to-drudge, far-distant, right-under-one's-nose, immense, rolling-in-wealth, in-dire-pov-erty, to-beseech, with-all-my-heart, to-scour, spotless, dying-with-thirst, a "jawbreaker" (word), muzzle (mouth of large animals), a rock, amazement, to-fall-headlong, giant-tree, path-less-forest, most-assuredly, rage, to hurl, to rush, to-cry-one's-eyes-out. (Don't forget that the hyphenated English phrases are to be rendered by a **single** Esperanto word.)

8. Given the suffix meaning "special place for," **-ej-**, form with the other elements the Esperanto word for the following ideas:

Example: with **kuir-**, cook, and **-ej-**, we get **kuirejo**, kitchen.

Portrait-gallery, dining-room, workshop, nursery, place-for-soft-drinks, lavatory, warehouse, flower-shop, stone-quarry, jumping-pit, grandstand, exit (place of), entrance (place of), vestry, nursery (for trees), serpent's-hole, cashier's-desk, race-course, hunting-ground, trysting-place, a solitude, reception-room.

9. With the suffix of "action," **-ad-**, render the following:

Example: with **kuir-**, cook, and **-ad-**, we get **kuirado**, cooking.

Seeing, thinking, living, eating, (continuous) work, (continuous) thirst, process-of-manufacture, formation, a "bawling out," a stay (in a place), a speech, jumping, to-tumble (keep falling), to-watch (keep looking at), hunting (for game), a reception (social function).

(Key later.)

THE KRESTOMATIO CLASS

The Fate of New Ideas

(F. K. 268-270)

Ĉiuj ideoj, kiuj estas ludontaj gravan rolon en la historio de la homaro, havas ĉiam tiun saman egalan sorton: kiam ili ekaperas, la samtempuloj renkontas ilin ne sole kun rimarkinde obstina malkonfido, sed eĉ kun ia neklarigebla malamikeco; la

pioniroj de tiuj ĉi ideoj devas multe batali kaj multe suferi; oni rigardas ilin kiel homojn frenezajn, infane malsaĝajn, aŭ fine eĉ rekte kiel homojn tre malutilajn. Dum la homoj, kiuj okupas sin je ĉia plej sencela kaj senutila sensencaĵo, se ĝi nur estas en modo kaj konforma al la rutinaj ideoj de la amaso, ĝuas ne sole ĉiujn bonojn de la vivo, sed ankaŭ la honoran nomon de "instruituloj" aŭ "utilaj publikaj agantoj," la pioniroj de novaj ideoj renkontas nenion krom moko kaj atakoj; la unua renkontita tre malmulte lerninta bubo rigardas ilin de alte kaj diras al ili, ke ili okupas sin je malsaĝaĵoj; la unua renkontita gazeta felietonisto skribas pri ili "spritajn" artikolojn kaj notojn, ne preninte sur sin la laboron almenaŭ iom ekscii, super kio ili propre laboras; kaj la publiko, kiu ĉiam iras kiel anaro da ŝafoj post la kriemuloj, ridas kaj ridegas kaj eĉ por unu minuto ne faras al si la demandon, ĉu ekzistas eĉ guto da senco kaj logiko en ĉiuj tiuj ĉi "spritaj" moko. Pri tiuj ĉi ideoj "estas modo" paroli ne alie, ol kun ironia kaj malestima rideto, tial tiel agas ankaŭ A kaj B kaj C, kaj ĉiu el ili timas enpensiĝi serioze eĉ unu minuton pri la mokata ideo, ĉar li "scias antaŭe," ke "ĝi krom malsaĝaĵo enhavas ja nenion," kaj li timas, ke oni iel alkalkulos lin mem al la nombro de "tiuj malsaĝuloj," se li eĉ en la daŭro de unu minuto provos rilati serioze al tiu ĉi malsaĝaĵo. La homoj miras, "kiamaniere en nia praktika tempo povas aperi tiaj malsaĝaj fantaziuloj kaj kial oni ne metas ilin en la domojn por frezuloj."

Sed pasas kelka tempo. Post longa vico da batalado kaj suferoj la "buboj-fantaziuloj" atingis la celon. La homaro fariĝis pli riĉa per unu nova grava akiro kaj eltiras el ĝi la plej vastan kaj diversforman utilon. Tiam la cirkonstancoj ŝanĝiĝas. La jam fortiĝinta nova apero ŝajnas al la homoj tiel simpla, tiel "komprenebla per si mem," ke la homoj ne komprenas, kiamaniere oni povis tutajn miljarojn vivi sen ĝi. Kiam la posteuloj legas la rakontojn pri tio, kiel sin tenis kontraŭ la dirita ideo la samtempuloj de ĝia naskiĝo, ili absolute ne volas kredi kaj pensas, ke ĉion tion ĉi elpensis la historioskribantoj pro mokado je la foririntaj generacioj. "Ĉu efektive," ili diras, "la tuta mondo tiam konsistis el idiotoj? Ĉu efektive ekzistis homoj, kiuj elpaŝadis kontraŭ la pioniroj kun tiaj sencencaj kontraŭparoloj kaj la ceteraj homoj silentadis kaj la unua renkontita kvinjara infano ne diradis al tiuj kritikantoj: "sinjoro, vi ja parolas teruran, sur nenio fonditan sensencaĵon, kies rebato sin trovas ja tuj antaŭ via nazo!"? Absolute nekompreneble! La historiistoj certe trograndigas!"

The above selection is taken from the classic brief for Esperanto, "Ĝsenco kaj estonteco de la ideo de lingvo internacia," which we regard not only as an absolutely unanswerable document for its substance, but cast in a literary form which ranks

it with the dialectic and rhetorical masterpieces of all time. Read it in full and judge for yourself. With regard to the class selection above, we suggest a new plan for this month. There follows herewith a translation into idiomatic English. After reading the selection carefully, lay it aside, and try to render the English translation back into Esperanto. Then compare your version most carefully with the original text. Lastly translate the English exercises in this lesson, which are based on the bold-faced-type for the most part English idioms or turns of expression whose Esperanto equivalent may be found in the original text. To work these exercises you need only the vocabulary of the text and of the Ekzercaro. It is hoped this month's study will appreciably develop your power to write clear, unanglicized International.

Translation

All ideas which are to play an important part in the history of mankind have ever this one invariable destiny: when they first appear the people of their day meet them not only with remarkably stubborn distrust, but even with a certain inexplicable hostility. The promoters of these ideas find much to contend with and much to endure. They are regarded as madmen, morons, or else in the positive light of persons who are a great detriment. While persons engaged in every species of the most aimless and useless nonsense, just so it is in fashion and accords with the stereotyped ideas of the crowd, enjoy not only all the good things of life, but the honorable name of "scholars," or "useful public agents," the promoters of new ideas meet with nothing but jibes and assaults. The first encountered upstart of kindergarten education gives them the high look, and tells them they are working on chimeras. The first encountered Sunday supplement editor "writes them up" in "snappy" articles and notes, without giving himself the trouble to take at least cursory stock of their actual line of endeavor. And the public, which always goes like a flock of sheep after the noisy ones, laughs and guffaws, and not for one moment thinks of asking itself the question whether there is a grain of rime or reason in any of these "snappy" jibes. "It is the thing" never to mention these ideas without an ironical and contemptuous smile; so that is the reaction of Tom, Dick and Harry, and each of them is afraid to devote a single moment's serious thought to the derided idea; for he "knows beforehand" that "it's all poppy-cock of course," and he is afraid he himself might somehow be identified in the public mind with "those bone-heads" were he for the space of a single moment to take this "fool stuff" seriously. People wonder how in our practical times such fantastic fools can appear, and why they are not committed to State hospitals.

But some time passes. After a long course of battle and suffering the "pipe-dreamers" attain their end. Mankind becomes richer thru some new important acquisition, from which it derives the vastest and most varied utility. Then the tables are turned. The new phenomenon, once established in life, seems to people so simple and "self-evident," that they cannot understand how it was possible for whole ages to do without it. When posterity reads the tales as to how the given idea was opposed by the contemporaries of its birth, they are absolutely not for believing it, but imagine the whole story was concocted by historical writers to make light of departed generations. "Actually," they say, "was the whole world of that day made up of idiots? Were there actually persons who came out against the promoters with such senseless objections, and the rest of mankind kept quiet, and the first child of five did not say to those critics, 'Gentlemen, you are certainly talking fearful nonsense, without foundation, and whose rebuttal is staring you in the very face!?' Absolutely incomprehensible! The historians must certainly be exaggerating!"

Exercises

1. We all know men who **figured** in the Great War.
2. Over the mountains the sun **burst into view**.
3. On the table I saw **some kind of** acid, I don't know what.
4. I **have everything to do**; my wife does nothing.
6. The men are looked upon as heroes.
7. My friend is **engaged in** important work.
8. Your dress is **out of style**.
9. There is too much **red tape** in our courts.
10. We are not understood by the masses.
11. John is a man **whose education** has been neglected.
12. My **young hopeful** is more lazy than bad.
13. A savior will come **from on high**.
14. I **assumed the work** of teaching the soldiers.
15. They soon **found out** that the work was easy.
16. What are you **working at** now?
17. **Just** what are you doing, you **blatherskite**?
18. **Ask me a question**, and I'll try to answer it.
19. There's not a **grain of sense** in what you say.
20. Don't do a thing simply because "**everybody's doing it**."
21. A thing is not true just because **Tom, Dick and Harry** say so.
22. The scholar **fell into a brown study**.
23. I thank you **in advance** for the loan.
25. Is there **anything in** the man's plan?
25. Don't **attribute** the boy's sins to his father.
26. **Charge** the subscription to me.

27. What is the present attitude of the public toward the matter?
28. The man is too visionary to accomplish anything.
29. Our boys won in the ninth inning.
30. To the victor belong the spoils.
31. You have turned the tables on us.
32. None but a fool denies an established fact.
33. It is self-evident that two and two make four.
34. I can't do without your help at the present time.
35. Have you heard the story of how the king died?
36. The country bears a hostile attitude toward the plan.
37. Morse invented the telegraph.
38. If anyone asks you about the matter keep your own council.
39. You should admit what is as plain as a pikestaff.
40. You must be crazy.

N. B. Any solutions of the above exercises submitted to the editor with a stamp will be corrected free of charge, and the best "respondonto" (if more than one) will receive "honorable mention" in the magazine.

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